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THE USE OF THE TERM

Ovoia

IN THE GOSPEL ACCORDING TO MATTHEW

SHORT TITLE

THE USE OF *"Ovoia"* IN MATTHEW

Submitted to the Faculty
of Graduate Theology, St. Louis,
Department of Biblical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

BY

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June 1966

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August 1966 Second Reader

THE USE OF THE TERM

"Ορομα

IN THE GOSPEL ACCORDING TO MATTHEW

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

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INTRODUCTION

This study is an inquiry into the use of *ὅνομα* in the Gospel According to Matthew. It seeks to trace the background of the term *ὅνομα* and show the theological heritage that it possesses. With this background in mind, *ὅνομα* has been studied within Matthew with special concern for its use within prepositional phrases.

This study seeks to answer certain questions. For example: What is the background of *ὅνομα* for its theological meaning? How does Matthew use the background material to suit his purposes and the meaning of his gospel? Does Matthew use *ὅνομα* differently from the background sources? Is there special significance attached to *ὅνομα* within prepositional phrases? These and other questions will be discussed in this paper.

Two reasons have prompted this study to be limited in scope to Matthew. First of all, it was necessary to limit this study because of the limited time in which to finish it. But, secondly, Matthew yields a variety of uses of *ὅνομα* within prepositional phrases in a space that was manageable. In fact Matthew is the only synoptic gospel in which the important phrase *εἰς τὸ ὄνομα* occurs.

It has been found that *ὅνομα* signifies and summarizes the very essence and nature, actions, and deeds of an individual. This has been found to hold true in Matthew, especially when *ὅνομα* refers to the Trinity or to Jesus Christ within a prepositional phrase.

CHAPTER I

THE BACKGROUND OF THE TERM "*ὄνομα*" FOR ITS USE IN MATTHEW

Introduction

In the thought of many people a name is not a mere label of identification. It is an expression of the essential nature of its bearer. In our present enlightened age we tend to forget and neglect the historical significance of the name. J. Fichtner points out, "In der alten Welt und im Bereich der primitiven Religionen hat der Name eine vollere Bedeutung als in der aufgeklärten Welt der Gegenwart."¹

This fuller meaning includes the fact that name is an essential part of personality. "Man könnte sagen, dass Leib, Seele und Name den Menschen ausmachen."² Where there is no name, there is felt to be no existence. The Babylonian Genesis, cited by Herbert H. Gowan, states: "There was a time when above the heaven was not named, below the earth bore no name."³ Thus, this passage assumes that heaven and earth did not exist prior to the time when they had names. It is inconceivable among primitive people that existence

¹J. Fichtner, "Name, Nameglaube," Evangelisches Kirchenlexikon, edited by H. Brunotte and O. Weber (Goettingen: Vandenhoeck & Ruprecht, 1958), II, 1499.

²Hans Bietenhard, "*ὄνομα*," Theologisches Wörterbuch zum Neuen Testament, founded by Gerhard Kittel, edited by G. Friedrich (Stuttgart: Published by W. Kohlhammer, 1954), V, 243.

³Herbert H. Gowan, "The Name," Anglican Theological Review, XII, Number 4, (April 1930), p. 276.

is possible for anything without a name.

Gerardus van der Leeuw makes this same point when he states: "The names of things subsist before they acquire a 'personality'; and the name of God is there even before God exists."⁴ When gods have names they receive personality, history, and myth. A man who knows the name of God can call upon Him and use that name for help and aid as if it were God Himself.⁵

Names play an important role in all primitive thinking. The name has power. This power or mana,⁶ as it is called, has a great deal of religious and magical associations. That the name is a powerful instrument is a widely spread phenomenon. It is one of those fundamental human reactions which are found in similar forms throughout the world. It is basically an instinctive reaction and not a proof of a link between peoples.⁷ This belief that the possession of the name gives power applies to things, to persons, to spirits, and, ultimately, to God Himself.

In a brief study on the subject of the name, Silva New⁸

⁴Gerardus van der Leeuw, Religion in Essence and Manifestation, (New York: Harper & Row Publishers, 1963), I, 147. The original English edition was published in London by Allen & Unwin in 1938.

⁵Bietenhard, p. 243.

⁶Ibid.

⁷Silva New, "Name, Baptism, and the Laying on of Hands," The Beginnings of Christianity, edited by F. J. Foakes-Jackson and Kirsopp Lake (London: Macmillan and Co., 1933), V, 121.

⁸Ibid.

points out that in some tribes each member continues to entrust his real name to some material object such as a stick or a stone and then hides this container. The object of this process is to prevent an enemy from obtaining any knowledge of his real name that would enable the enemy to harm him.

There is a similar theory that if one shapes a doll of some material and gives it the name of his enemy and then destroys or mutilates it in some way, the same harm will be inflicted on the person whose name was given to the doll.⁹ This theory is very obviously based on the belief that personality, essence, being, the very person, is enclosed and contained in his name. Further it is seen that the name can be separated from its bearer and transplanted into another object.¹⁰ And finally, the knowledge of that name is the necessary item that grants power over the bearer of that name.¹¹

Therefore, motivated by fear, peoples have tried to keep their names secret, and they have sought to change their names. Silva New¹² speaks of older people among primitive peoples who have the custom of taking a new name in old age

⁹An adequate description of this theory can be found in William Seabrook, Witchcraft (New York: Harcourt, Brace and Co., 1940), Note especially pp. 18-20.

¹⁰Edmund Jacob, Theology of the Old Testament (New York: Harper & Brothers Publishers, 1958), p. 43.

¹¹Bietenhard, p. 243.

¹²New, p. 121.

in the hope of gaining a new lease on life.

Der Name ist also eine mit seinem Träger aufs engste verbundene Potenz, die über das Wesen des Trägers Aufschluss gibt; Aussprechen oder Anrufen des Namens setzt die in ihm enthaltene potentielle Energie um in wirkende Kraft.¹³

Gerardus van der Leeuw¹⁴ describes very carefully the process involved in the evolution of the significance of the name (especially that of God). Man has actualized the experience of formless Power and purposeless Will by giving it a name. "The name assigns to Power and Will a definite form and some settled content."¹⁵ And it is only by virtue of their names that gods attain to story and myth.¹⁶ In this process the gods are not necessarily thought of as abstractions, but are concrete and even corporeal. The names of the Egyptian god, Ra, were regarded as his limbs. "It is Ra, who as the lord of the ennead created his names. Who then is this? It is Ra, who creates his own limbs."¹⁷

Van der Leeuw goes on to say that since the name gives structure and form to god and enables man to renew his experience of god, "that is why man longs to know the god's name. Only when man knows the name of god can he begin to do something with his deity, live with him, come to some

¹³Bietenhard, p. 243.

¹⁴van der Leeuw, I, 247.

¹⁵Ibid., p. 148.

¹⁶Ibid.

¹⁷Ibid.

understanding, and--in magic--perhaps even dominate him."¹⁸

Therefore, it was necessary to know the name of the deity in order to make contact with him. In view of this the Roman custom of distinguishing between gods that were di certi and incerti makes sense. They knew the names of the former and could invoke them. However, the latter were the unknown deities for which allowance must be made in order to guarantee no interference from any power.¹⁹

In Egypt it was possible to have a hymn that consisted of two phrases: "Awake in peace; thine awakening is peaceful," while the rest of the hymn consisted of twenty-nine names. This hymn was directed to the gods. The number of names is an incredible attempt to cover all the gods so that none could prevent the prayer.²⁰ Consequently, knowing the name of god is very important for virtually all peoples.

Name is the essence of the soul. Therefore, naming is equivalent to bestowing a soul. Among Germanic peoples the father's act of naming a child was regarded as the birth itself.²¹ This principle is important among primitive peoples in acts of renewal. When they become new people in a sacred rite many take a new name. This means that they have entirely

¹⁸Ibid., p. 149.

¹⁹Ibid.

²⁰Ibid.

²¹Ibid., p. 287.

put aside and even forgotten about their old existence. A new name makes them new persons. Among peoples who receive a new name as part of an initiation into a new life are the Amandebele of South Africa, the Tasmanians, and the Hindus in their Upanayana ceremony. In Frisia in the Netherlands, men, leaving home to seek work, receive an additional name.²² Thus it is clear that the concept name is very significant in the thought of mankind. Many of the thoughts discussed above will find repetition in the succeeding paragraphs in which we shall delve into the background of the biblical concept *ὄνομα*.

Classical and Hellenistic Greek

"ὄνομα (name) is used a great deal in the literature of the Greeks. Likewise it has come to possess a wide variety of meanings. Hans Bietenhard declares that "ὄνομα ist in der ganzen Profangräzität sehr häufig."²³ "ὄνομα is a common word. Its ordinary and most frequent meaning is the name of a person or thing. Homer usually restricts *ὄνομα* to the name of a person (*ὄνομα τίβας θαι τιμί* Odyssey 19. 403, 406). Each person has a name which is given to him by his parents (Odyssey 8. 550-554). In this process of name-giving there was a conscious effort to obtain a good omen.²⁴ A stranger

²²Ibid., p. 197 for more details on these examples.

²³Bietenhard, p. 243.

²⁴Ibid.

was required to give his name if he expected to have the right of hospitality (Odyssey 9. 16-20). Bietenhard continues:

Der Name ist Wesensbestandteil des Menschen: erst wenn der Name verschwunden ist, ist das ganze Wesen des Menschen vernichtet (Odyssey 4. 710). Namenlos (*ἄνωνμος*) zu sein, gilt Herodotus IV 184 als abnorm.²⁵

The papyri also amply illustrate this primary use of name.²⁶

As was mentioned above, there was considerable stress laid on the giving of a name that would have a good omen attached to it. From this point it is a logical, if not inevitable, step to view *ὄνομα* as reputation or fame. To have a good name was important. A person was known by his name. Thereby name itself comes to stand for reputation or fame. This use of *ὄνομα* is also common. It occurs in various places in classical literature, for example: Odyssey 13. 248, Herodotus 1. 71, Plato, Hippias Major 281c, Thucydides 2. 64. 3, and Strabo 9. 1. 23.²⁷

ὄνομα can also be used in opposition to a thing. Here it would mean the name itself and nothing else. It would stand in contrast to the real person or thing. *ὄνομα* is contrasted with *ἔργον* (Euripedes Orestes 454); with *πρᾶγμα* (Demosthenes Orationes 9, 15); and with *φύσις*

²⁵ Ibid.

²⁶ Consult James H. Moulton and George Milligan, The Vocabulary of the Greek Testament (Fourth edition; London: Hodder & Stoughton, Ltd., 1957), p. 451.

²⁷ Henry G. Liddell and Robert Scott, A Greek-English Lexicon (Ninth edition revised; Oxford: Clarendon Press, 1958), p. 1232.

(Thucydides IV 60, 1).²⁸

Another significant use of *ὄνομα* is that it can equal the person or thing itself. In Euripides Iphigenia Taurica 905f: τὸ ὄνομα τῆς σωτηρίας λαβόντες is synonymous with τὴν σωτηρίαν λαβόντες. Examples for this can be found in the papyri also.²⁹ Gustav A. Deissmann points out an example of this in the Flinders Petrie Papyri II, II. 1, in which someone makes a petition in the name of the King. The name of the King in this case is the essence of what he is as ruler.³⁰

ὄνομα also can denote property or possession. In the Oxyrhynchus Papyri II. 247 there is an example of a man registering certain property (*ὄνομα*) on behalf of his brother. In another papyrus, Berlin Griechische Urkunden I. 256, we read: τὰ ὑπάρχοντα εἰς ὄνομα δυνεῖν -- "that which belongs to the property of the two." The papyri further speak of "the interest debited to my possession" (*ὀνόματί μου* -- Oxyrhynchus Papyri III. 513).³¹ *ὄνομα* is a rich concept and is used with reference to bank accounts (Oxyrhynchus Papyri 126. 8), in registers of title deeds (Griechische Urkunden zu Leipzig 3. ii. 25), and in tax receipts (Bodleian

²⁸Bietenhard, p. 244.

²⁹Moulton and Milligan, p. 451.

³⁰Gustav A. Deissmann, *Bible Studies*, translated from German by A. Grieve (Edinburgh: T. & T. Clark, 1909), p. 146.

³¹These examples are found in Moulton and Milligan, p. 451.

Ostraca II. 39).³²

'*Ovoma* is a concept which contains power--power to work wonders. This is very important for magic. Deissmann³³ says that the formula, "I adjure you by the name," is very frequently used. Often a magician will pronounce even the unutterable, sacred name of God in order to gain control of spirits and demons. This is one of the most important ideas of magic.³⁴

Knowledge or recognition of a name brought power over its bearer. With this in mind it is easy to see why a magician would request the name of demonic spirits as Deissmann illustrates from the Great Magical Papyrus in Paris.³⁵ Knowing the name of a demon or spirit would submit that demon to the power of the magician who knew its name.

In an Egyptian story of the power of the name, much the same point is demonstrated. Isis plots to learn the secret name of Re, hidden in the divine breast. Under the torture of the poisonous bite of a serpent the god reveals the name so that Isis is able to steal his sovereignty.³⁶ Thus to

³²These examples are from Liddell and Scott, p. 1232. Liddell and Scott further point out some rare uses of with reference to grammar. It can mean a phrase, an expression, a word, a noun, or an adjective.

³³Deissmann, Bible Studies, p. 281.

³⁴Ibid., p. 288.

³⁵Gustav A. Deissmann, Light from the Ancient East, translated from the German by L. Strachan (New York: George H. Doran Co., 1927), p. 261.

³⁶Gowan, p. 281.

know the god's name is to have power over him. If anyone knew the god's name and would speak it or command something by it or pray by means of it, his word or request would be fulfilled.

The name of god appears as a powerful force in the magical papyri. Bietenhard sums this up in the following paragraph.

Der Name des angerufenen Gottes wirkt durch sich selbst; er ist ein Machtwesen, eine Hypostase des Gottes, die, angerufen, in Bewegung und Wirkung gesetzt wird. Wir haben es hier wohl mit aussergriech, dh jüdischem Einfluss zu tun. Der Gott ist selbst der Name: "duo bist der heilige und der starke Name, der geheiligt ist von allen Engeln. . ." (Preis. Zaub. I 112). Der angerufene geheime Name dringt durch alle Himmelswelten bis zur Erde hindurch (ebd I 12). Vor dem Klang dieses Namens öffnet sich die Erde, Flüsse und Felsen bersten, die Dämonen zittern und fliehen (ebd I 84; II 122. 145). Durch die Aussprache seines grössten Namens hält der Gott die ganze Welt fest (ebd I 38). Götter werden geschaffen, wenn der grosse Gott das *ὄνομα μέγα καὶ θαυμαστόν* ausspricht. Der Myste selber hat Schutz oder wirkt "um des Namens willen."³⁷

The Old Testament (Septuagint)³⁸

The name concept occurs frequently in the Old Testament writings with a great deal of significance. Of the occurrences of *ὄνομα*,³⁹ almost all translate the Hebrew word

שֵׁם. *שֵׁם* of the Massoretic text and *ὄνομα* of the LXX

³⁷Bietenhard, pp. 250-251. Preis. Zaub. refers to K. Preisendanz, *Papyri Graecae Magicae*, p. 1928ff.

³⁸Septuagint referred to hereafter as LXX.

³⁹Approximately 1000 occurrences, 100 of which are in the Apocrypha. Bietenhard, p. 261.

are quite similar and mean virtually the same thing. However, there are cases where *ὄνομα* is used in the LXX to translate other Hebrew words besides *נָשִׁים*.⁴⁰ Furthermore, there are other places where *נָשִׁים* is not translated with *ὄνομα* in the LXX.⁴¹ The most frequent meaning of *נָשִׁים* when it is not translated by *ὄνομα* in the LXX is fame, glory, or reputation.⁴²

Deissmann has suggested⁴³ that the particular coloring of *ὄνομα* in the LXX is due to the vocabulary and speech of the environment of those who set forth the LXX, and that it was not borrowed first from the Hebrew. It certainly was convenient for those who were translating the Hebrew Scriptures into Greek to have a ready-made term at hand which could capture and transmit the *נָשִׁים*-concept of the Hebrew. Thus *ὄνομα* reproduces the meanings and usages of *נָשִׁים*.

All of the usages of *ὄνομα* in the LXX can be summed up as in some way relating to the essential being of the object named. The most common and most frequent usage of *ὄνομα* is, of course, of the names of persons and things. *ὄνομα* is used with reference to rivers (Gen. 2:11,13); to animals (Gen. 2:19,20); to cities (Gen. 4:17); and to people (Gen. 3:20;

⁴⁰For example: *נָשִׁים* - Deut. 25:19; *נָשִׁים* - Gen. 21:23; *נָשִׁים* - Gen. 29:13; and *נָשִׁים* - Jos. 6:27.

⁴¹For example: Jos. 56:5; Deut. 26:19; Zeph. 3:19f.

⁴²Bietenhard, p. 261.

⁴³Deissmann, Bible Studies, p. 146.

5:2). However, as was indicated earlier,⁴⁴ name-giving is significant, especially in ancient times. Names had meanings and were designed for special purposes. What is stated in 1 Sam. 25:25 about Nabal, "As is a person's name so is he," holds true for the whole Old Testament. The name of a person signifies the person. It establishes his identity and is part of him. Old Testament names had meaning for the lives and acts of the people. We think of Eve (Gen. 3:20) as the mother of all living; of Noah (Gen. 5:29) as one who brings relief; and of Babel (Gen. 11:9) as the place where God caused confusion of language to reign. Often God changed the names of people when their task would be new and different. For example Jacob becomes Israel; Abram becomes Abraham; and Sarai becomes Sarah.

The name is so much a part of the person that existence is not possible without a name (Gen. 2:18-23; 27:36). "The name puts the personality of its bearer into a usable formula, it embraces his being."⁴⁵ The principle of name equals person is carried out to the point where *ōvoqa* can actually be used in place of persons or people. "*Ōvoqa* is used by itself to mean persons in Num. 1:18,20; 26:53,55. Alan Hugh McNeile⁴⁶ states that *ōvoqa* is used quite often to mean

⁴⁴Supra, pp. 5 and 7.

⁴⁵Werner Foerster and Gottfried Quell, "Lord," Bible Key Words (London: Adam & Charles Black, 1958), VIII, 59.

⁴⁶Alan Hugh McNeile, The Gospel According to Matthew (London: Macmillan and Co., Ltd., 1957), p. 141.

person. It cannot be said to be unusual.

Now, by extension of the above principle, it is easy to understand how *ὄνομα* can also mean reputation or fame. For in a very real sense one has a good name or a bad name. Maybe it would be more appropriate here to say that one is a good name or is a bad name, since name is equivalent to one's very being. A good name is more desirable than great riches according to Prov. 22:1. It is better than precious oil (Eccl. 7:1). A good name could gain a person a variety of advantages. The people at Babel (Gen. 11:4) were seeking to make a name for themselves. However, God promised to make Abraham's name great (Gen. 12:2).

What was true of God's people was also true of God Himself. God's being is concentrated in His name. His name is the quintessence of His person and the bearer of His power. It gives a concrete form to all that can be perceived in God. The name of God is a numinous force, mighty and feared--as is God Himself.⁴⁷ Andrew B. Davidson⁴⁸ shows that when the name is used absolutely of God's name, it describes His nature as revealed, as finding outward expression. When Psalm 8 says: "How excellent is Thy name in all the earth," it is referring to the revelation of God Himself to the world. God's name is His revealed character among His people. Israel

⁴⁷Foerster and Quell, p. 59.

⁴⁸Andrew B. Davidson, The Theology of the Old Testament (New York: Charles Scribners' Sons, 1914), p. 37.

clearly understood by the name of God the being of God in the sense of the living, awe-inspiring presence of God. In Jer. 32:20, where God is portrayed as making Himself a name by all His actions toward Israel, God is said to be revealing Himself and becoming present in the world. In Ex. 23:21 God sends an angel to protect Israel on the exodus. They are admonished to listen to the angel and obey him because God's name is in him. The implication is that God Himself is with them in this angel because God's name is in the angel.

God's name guarantees His presence among Israel. God dwells in the Temple by means of His name. However, He is not bound to the Temple. God lets His name dwell in the Temple where the people can find Him, though God continues to dwell in heaven.⁴⁹

There is a development of name-theology in the Old Testament. There is movement from the name of God as a term used in addressing and calling upon God to an hypostatizing of the name concept as an independent, powerful being. Bietenhard summarizes this development as follows:

im Zeugnis der vordeuteronomischen Zeit ist der Name Jahves wesentlich Benennung Gottes, der sich (und seinen Namen!) kundgetan hat und sich von den Seinen anrufen lässt, um sie zu segnen und zu schützen und ihnen auf mancherlei Weise gegenwärtig zu sein. Daneben bahnt sich schon in dieser älteren Zeit eine Verwendung von יהוה יהוה an, die nicht mit dem Anrufen oder Aussprechen des Gottesnamens zusammenhängt (יהוה als Ruhm, Ehre Jahves, als Wechselbegriff für ihn, vielleicht sogar als selbständige Offenbarungs-

⁴⁹2 Sam. 7:13; 1 Kings 3:2. This is especially true of the Deuteronomist.

form). Im Deuteronomium treten Jahve selbst--als im Himmel wohnend--und der am Kultort lokalisierte Schem gewissermaßen als sein irdischer Stellvertreter deutlich auseinander. Dieses Theologumenon erleichtert wohl mit die in der darauf folgenden Zeit häufiger zu beobachtende Verwendung von יהוה als Wechselbegriff zu Jahve gegenüber verhältnismäßig selbständigen Machtwesen an.⁵⁰

In Deuteronomic theology we are well on the way to the hypostatizing of the name of Yahweh. It had limited existence in earlier writings. In the Deuteronomic writings Yahweh has chosen a place of dwelling for His name. He is said to dwell in the Temple (Deut. 12:5; 1 Kings 9:3; 2 Sam. 7:13), in the sanctuary (2 Chron. 20:8; Ps. 74:7), and in Jerusalem (1 Kings 11:36). Wilhelm Heitmüller⁵¹ minimizes this dwelling by saying that Yahweh does not really take up residence in the Temple, but is merely invoked there by name. His name represents Him there as the priests use it. However, our brief Old Testament study would disagree with Heitmüller and follow Edmund Jacob on this point when he says:

The shem, in Deuteronomic theology, is an attempt to give permanent expression to faith in a deus revelatus: by his name Yahweh dwells in the Temple and will only leave at its destruction (compare Jer. 7:12).⁵²

Since the name concept signifies the very being of its object, as has been shown above, it is the very God Himself who dwells in the Temple when the Scriptures state that His name dwells

⁵⁰Bietenhard, p. 258.

⁵¹Wilhelm Heitmüller, Im Namen Jesu (Goettingen: Vandenhoeck & Ruprecht, 1903).

⁵²Jacob, pp. 83-84.

there.

In post-deuteronomic times there is a continued strengthening of the name concept as an independent being. The name of Yahweh becomes interchangeable and synonymous with Yahweh (Job 1:21; Deut. 28:58; Is. 48:9; Ez. 20:44; Amos 2:7).

Passages in which name has become completely independent occur more and more often (Zech. 14:9; Ps. 8:2-10). The name of Yahweh becomes a substitute for Yahweh and operates with the force of an appearance of Yahweh. In Ex. 23:19ff. the name represents God's presence and reality with the people and His ability to lead them without abandoning His transcendence. In Is. 30:27 the name comes from afar and performs acts normally only said of Yahweh. Therefore, God can act by His name just as well as by His angel or kabod. In other words, since the name of God is God Himself, the name has power.

The name has power to act. The name of God can be invoked by man as a source of actual help and aid (Ps. 54:1). The name assures prosperity for David (Ps. 89:25); it protects (Ps. 20:1) and grants power over enemies (Ps. 44:5). God's name is a strong tower (Prov. 18:10) which is greatly to be feared among the nations and among those who profane the name (Mal. 1:11,14; 2:5). Thus it was important to know God's name. God's name was a power both dangerous and beneficent. Knowing His name meant to be on good terms with Him and under His care and protection.

The name concept also has to do with possession. To be called by any person's name is to be his property. And anyone

who called out his name over some object thereby claimed possession of it. In 2 Sam. 12:28 possession of a city is established in this way. In Ps. 49:12 land is possessed, and in Is. 4:1 a man claims his wife by this process. We recall, too, Adam's naming of the animals in Gen. 2:19f. by which he established his lordship over them.

In much the same way, to be called by Yahweh's name is to be His people and to have His special protection (Deut. 28:10; Jer. 14:9; Is. 63:19). Yahweh gave Israel its name, thereby making it His possession (Is. 43:1). It was a terrible thing even to contemplate a time or situation when the nation would no longer be called by the name (Is. 63:19). Amos 9:12 speaks of the restoration of the remnant in terms of those "who are called by my name." Is. 62:2 speaks of salvation as being called by a new name. And to have an eternal name was equivalent to restoration and vindication (Is. 63:12; 56:5).

To summarize this brief Old Testament study of the name concept, we can say that the name always expresses the essential nature of a being. It is not a mere label or identification tag. It is the very being of its object. In the case of God, it "manifests the totality of the divine presence even more than an angel, the face or the glory."⁵³ The name is the object of worship (Gen. 12:8; 13:4; 21:35), of love

⁵³Ibid., p. 85.

(Ps. 5:11), of praise (Ps. 7:17), of fear both by God's people (Ps. 86:11) and by the heathen (Ps. 102:15). God's name is truly God's presence on earth (Ex. 20:24). His name has power to forgive (Ps. 79:9), to save (Ps. 54:1), to bless (Num. 6:27), to help (Ps. 124:8), and to punish (Is. 30:27). Finally, those who are called by God's name are His possession and property.

Apocrypha and Pseudepigrapha

Bietenhard⁵⁴ concludes that the ideas of the name of God which were encountered in the later writings of the Old Testament have been picked up and continued in the literature of the Apocrypha and Pseudepigrapha. The Apocrypha and Pseudepigrapha exhibit the same usages and meanings for the term *ὄνομα* as does the LXX.

Again the name bears personal existence. In Sirach 44:14 name is the existence of a person in that the name lives on in his descendents. Similarly, Sirach 46:12 speaks of the names of those who have been honored as living again in their sons. With reference to Enoch's translation, in Enoch 70:1-2, we read that his name was raised aloft, and that his name vanished from among them. Here name is Enoch's person. Name also denotes reputation (Tobit 3:15; Sirach 40:19; 41:12-13).

Power is attributed to the divine name. The heaven and the earth were created and set in order by the "terrible and

⁵⁴Bietenhard, p. 266.

glorious name" (Prayer of Manasses 2-4). R. H. Charles points out, "The name was often mentioned as the embodiment of power and attributes. Compare Baruch 3:5."⁵⁵ There are a whole series of places in which the name of God is a mysterious mighty power, which is revealed to man by angels. One swears by the name (Jubilees 36:7); it is an oath itself (Enoch 69:13); and with this name and oath everything in heaven and earth was created (Enoch 69:13-21; Jubilees 36:7). Bietenhard puts it this way: "Der im Schwur gennante geheimnisvolle Gottesname ist die den Kosmos schaffende und erhaltende Kraft, eine hypostase."⁵⁶ Walther Eichrodt further points out that the divine name was of service against spirits and demons. An oath by the secret name of God was exceptionally effective (Enoch 69:14ff.).⁵⁷

The name of God is frequently a synonym for God Himself. Wisdom of Solomon 10:20 refers to singing hymns to the holy name. In Sirach 39:35 the name is the object of praising and blessing. This idea occurs also in Enoch 39:13 and Song of the Three Children 3:30. The name of God is spoken of as dwelling in the Temple, but this occurs only in the Book of Jubilees (32:10; 49:21). This is the same as the Deuteronomist's

⁵⁵Robert Henry Charles, The Apocrypha and Pseudepigrapha of the Old Testament (Oxford: Clarendon Press, 1913), I, 620.

⁵⁶Bietenhard, p. 266.

⁵⁷Walther Eichrodt, Theology of the Old Testament, translated by J. A. Baker (London: SCM Press, Ltd., 1960), p. 219.

concept of the name. In several places the name is used as a substitute for the divine name, Yahweh (for example, Sirach 23:10; Wisdom of Solomon 14:21).

Another aspect of the name concept in this literature is that the name of God affords protection over the people and the objects which are called by His name. In 2 Esdras 10:22 Israel is said to be called by the name. Those who are called by the name are delivered (Baruch 2:15); are saved by His name (Enoch 50:2; 48:7); and overcome in the day of trouble in the name of the Lord of Spirits (Enoch 50:2). In 1 Maccabees 7:37 the Temple is also included as called by the name. On the basis of this, protection is sought for the Temple. Finally, the name is described as a motivating power. Remembering the name of the Lord God would turn the people from their wicked ways (Baruch 2:32). Then in a crisis the Lord is urged to remember his power and name as motivation for deliverance (Baruch 3:5). "Remembering the name," then, would be recalling God's mighty acts and promises as He had revealed Himself. In view of these, man should be motivated to repent and turn to God, and God would be moved to keep His promises.

The Apocrypha and Pseudepigrapha, then, simply carry on the emphases of the Old Testament. The name is the very being of God, which reveals God's acts and His character. The name is a power by which God acts toward His people, especially in making them His very own possession.

Judaism

Rabbinic Literature

In the rabbinic literature we find much the same type of name-theology, as we have in the Old Testament. Basic to the thought of the Rabbis is that name represents the very essence of a person. It was very important to have a good name. It is said that a person received one name from his parents; by another name the people addressed him; and a third name he attained himself.⁵⁸ Performing good works and fulfilling the commandments makes a name great in the world (Midrash on the Song of Solomon 1:3a(85a)).⁵⁹ In Midrash on Ecclesiastes 7:1 (31a) it is said that a good name goes from one end of the world to the other.⁶⁰ R. Jochanan said: "It is good to depart out of the world with a good name" (Berakhoth 17a).⁶¹ One of the stipulations in quoting from a Rabbi was that his name must be given. That way it would be clear who originated the statement and how much authority it should have.⁶²

⁵⁸Herman L. Strack and Paul Billerbeck, Kommentar zum neuen Testament (Third edition; Munich: C. H. Beck'sche Publisher, 1961), II, 107. Hereafter referred to as Str-B.

⁵⁹Ibid., I, 986.

⁶⁰Ibid., II, 547.

⁶¹Bietenhard, p. 267.

⁶²Ibid., Pirke Aboth 6,6.

With reference to God, we find that God is known by His deeds. His names represent His deeds. His name is what He does. Commenting on Ex. 34:5-6, R. Abba b. Memel said: "God said to Moses, 'Thou desirest to know my name. I am called according to my deeds.'" The Rabbi then goes on to explain that as judge, God is Elohim. When He wages war, He is Sabaoth. When He suspends judgment for sins, He is El Shaddai. When He exhibits compassion and mercy, He is Yahweh.⁶³ To answer the question, "How is it possible to be called by the name of the Lord?" the Rabbis say it is done by doing and performing the acts that God does. God is called merciful and gracious, righteous and loving, because He is those things and does them. If we do them, then we too shall be called by the name of the Lord.⁶⁴ Thus the acts of God reveal His names; and His names are the very character and essence of God.

The name was indeed God Himself. In rabbinic literature there is a pronounced effort to guard and protect the sacred tetragrammaton from profanation. George Foot Moore⁶⁵ posits four reasons (though he admits they were not wholly conscious reasons) that caused the sacred tetragrammaton to fall into

⁶³Rabbot Exodus, Shemot, III, 6 cp. 19. This whole section is found quoted in C. G. Montefiore and H. Loewe, A Rabbinic Anthology (New York: The World Publishing Company, 1960), p. 6.

⁶⁴Sifre Deuteronomy as cited in Ibid., 281.

⁶⁵George Foot Moore, Judaism in the First Centuries of the Christian Era (Cambridge: Harvard University Press, 1946), I, 425.

disuse. First of all, as soon as monotheism ruled the day, the only God had no need to be distinguished with a special name, so Judaism stopped saying Yahweh. Secondly, there was an attempt to protect Yahweh from being profaned, and in the third place, from being used in a trivial way. Finally, Yahweh was kept secret so that it could not be used for magical purposes. Names of gods had power, but just think how great would be the power of the name of the God of the whole world. Thus the Jewish thinking ran. Therefore, Yahweh was kept secret, and various evasions were constructed. In the Scripture reading in the worship service, Adonai was pronounced in place of Yahweh. At home יהוה was used to avoid Yahweh when quoting Scripture.⁶⁶ Occasionally, יהו stands for Elohim also (compare Megilla 4:3 with Berakhoth 7:3). The Samaritans used יהו instead of the tetragrammaton. Eichrodt asserts that יהוה is the most frequent substitute for the tetragrammaton--especially in the Mishnah.⁶⁷

Another element of rabbinic theology that stands out sharply is the magical use of the divine name. Guarding the divine name and keeping it secret only heightened its potential for magical purposes. The magicians took full advantage

⁶⁶Str-B, II, 316.

⁶⁷Eichrodt, p. 219. Some other examples of יהוה for יהו as listed by Gustaf Dalman, The Words of Jesus, translated by D. M. Kay (Edinburgh: T. & T. Clark, 1902), p. 183, are found in Sanhedrin 7:5; 10:1; 7:8; Berakhoth 9:5; Yoma 3:8; 4:2; 6:2.

of the antiquity and mystery surrounding the Jewish Scripture and the tetragrammaton.⁶⁸ By speaking the tetragrammaton many miraculous events were believed to have happened. For example, a mule could speak (Sota 47a); a man was saved (Jebamoth 49b); the chief of the demons was bound by chains (Targum of Ecclesiastes 3:11). It was said that Moses killed the Egyptian in Ex. 2:14 by pronouncing the name over him (Rabbot Exodus 1, 30). Furthermore, a Babylonian rabbi heard a Persian woman cursing her son by the name, and instantly he died (Jeremiah Yoma 40d). Also Solomon was reputed to have wrought miracles by a seal engraved with the tetragrammaton (compare Sirach 47:18 and Gittin 68a). Therefore, underlying this whole idea of magic is the belief that the name had power. It had power to act in extraordinary ways.

Among the rabbis there was also a preoccupation and concern about profaning the name. The sins which gave a bad witness to non-Jews, and thus reflected badly upon the God of the Jews, were considered much more serious, than other sins because they profaned God's name (Tosefta, Baba Kama X. 15). Profanation of the name is the deadliest of sins. The rabbis find no atonement for it, but death itself. Even repentance, and the Day of Atonement and sufferings were insufficient (Yoma 86a).

⁶⁸Moore, I, 426.

Philo

According to Bietenhard⁶⁹ Philo expresses a great interest in words and language and etymology. Examples of word and name explanations are found throughout Philo's writings. Many personal names of the Old Testament are interpreted allegorically by Philo. "Sie drücken für ihn [Philo] das Wesen der Personen aus oder enthalten sonst einen tiefen Sinn (De Mutatione Nominum 64-121), den er durch Übersetzung des hbr Wortes ins Griechische seinen Lesern nahebringt."⁷⁰ However, for Philo a name is always a secondary concept which is added to the underlying idea or object like a shadow which accompanies the body (De Decalogue 82). Therefore, the name is never equivalent with being or essence, but simply expresses and reflects it. The name is the mirror of the thought (De Vita Contemplative 78). That is why the first word in the decalog is about God Himself, then comes the word about God's name.

For Philo God did not have a personal name. The names of the Greek Bible, *κύριος* and *θεός*, only mark the powers of God. In this connection Philo has God say to Moses:

"Für mich, dem allein das Sein zukommt, gibt es überhaupt keinen mein Wesen treffenden Namen."⁷¹ Das Sein (τὸ ὄν)

⁶⁹Bietenhard, pp. 263-264.

⁷⁰Ibid., p. 264.

⁷¹Ibid., A rendering of De Vita Mosis I 75.

itself cannot be named, it only is. Since the essence of God is inexpressible, His personal name does not come to creatures (*Quis Rerum Divinarum Heres sit* 170).

Thus in Philo we do not seem to find the customary equation of name and existence, nor do we note power, authority, or possession in connection with the name.

Josephus

Josephus, on the other hand, has recorded an incident in *Antiquitates* 11, 331 that is instructive as far as Judaism is concerned. Alexander the Great prostrated himself before a high priest of the Jews as they met. The high priest had the name of God inscribed on a gold plate on his mitre. Alexander's companions thought him deranged for bowing to this man because it was not Alexander's custom to bow to anyone. People bowed before him. However, Alexander explained that it was not to the man that he had bowed, but to the God whom the high priest serves. Josephus speaks elsewhere of the terrifying name of God (*Bellum Judaicum* v. 10. 3). The name is a terrifying power and an object of respect and awe. Josephus is well aware of the fact that the name of God revealed to Moses was forbidden to be spoken. These thoughts from Josephus certainly reflect the typical Jewish conception of the name as we have been describing it.

Qumran

The literature from Qumran is not particularly helpful for this study. It does not add anything significant, but seems to continue the thoughts of late Judaism.⁷² However, it is fruitful to mention some of the passages listed by K. G. Kuhn in his Konkordanz zu den Qumrantexten and translated by Theodore Gaster in The Dead Sea Scriptures in English Translation. Kuhn has quite a number of listings under $\Pi\psi$. The vast majority of these uses of $\Pi\psi$ refer to God as the object of worship.⁷³ The name of God is the object of worship. Thus name seems to encompass the very being of God Himself.

There is also a continuing concern in Qumran to guard against the profaning of the holy name. In the Habakkuk Commentary 2:4, those that betrayed the New Covenant have profaned God's holy name. Here covenant and name are equated. The covenant appears to be the earthly representative of God's name. According to the Zadokite Fragments 15:1-5⁷⁴ no one was to take an oath by El or by Ad nor by the

⁷²This observation in itself, I suppose, may be significant.

⁷³Examples of this are found in War 13:7--Theodore Gaster, The Dead Sea Scriptures in English Translation (Garden City, New York: Doubleday & Co., Inc., 1956), p. 317; War 14:4--Gaster p. 319; Hymns 1:30; 3:23; 11:6; 11:25; 12:3--Gaster p. 134ff.

⁷⁴Gaster, p. 95.

Law of Moses. Anyone who swears by these and then transgresses profanes the name. In the Manual of Discipline 6:27 it is noted that the name (that is, the tetragrammaton) was not to be mentioned. Those who mentioned that name were to be put out of the community.⁷⁵

There is also mention made in the Prayer of Intercession⁷⁶ that those who have been designated by God's name are treated as children and are called "sons" and "firstborn." Here the name is God's instrument by which He possesses and protects His people.

In Qumran the name has power to act and perform various deeds among the people. In Hymns 9:38 Gaster's translation reads: "Through Thy Name light has shone forth upon me." It goes on to say that the name has granted light, health, strength, and enlargement of soul. In War 11:2-3 the name is God's instrument of fighting and defeating enemies. And finally, Benediction 5:28 (Gaster, p. 104) reads: "May his holy Name give power to be as a lion."

In the literature of Qumran God's name is equated with God's acts. In War 18 we read:

Blessed be Thy name, O God of mercies, for Thou hast done great and wondrous things. From of old hast Thou kept Thy covenant unto us; and because of that covenant of Thine and in accordance with Thy goodness towards us, Thou has oftentimes opened for us gates of

⁷⁵Ibid., p. 60.

⁷⁶Ibid., p. 358, note 15.

salvation, when we were oppressed. So hast thou done, O God of righteousness, for Thy name's sake.⁷⁷

The acts of the covenant and God's goodness are paralleled with the name of God. The Qumran community identified God's name by what God did.

Thus Judaism sees the name as very being. However, this concentration on the name centers more in deeds and acts than in essence itself. For essence really is what is done. Therefore, Judaism speaks of the name as acts and deeds. God's name represents His deeds. His name is what He does. So in the final analysis God's name is God Himself. Thus we have observed in the rabbis and in Qumran an intense effort to protect the name from profanation. Finally, it has been generally observed, except in Philo, that the name has power both for magical purposes and for God's saving possession of His people.

The New Testament Apart from Matthew

"Ovova has many of the same meanings in the New Testament as it did in the Old Testament. It may be used to distinguish one person from another. The names of Christians are in the book of life (Phil. 4:3). Revelation 12:21 speaks of the names of the twelve tribes inscribed on the gates of the heavenly Jerusalem. There is the common admonition in 3 John to greet the friends by name. *"Ovova* is also used

⁷⁷Ibid., p. 325.

a great deal to introduce personal proper names.⁷⁸ On the other hand, *ὄνομα* as "reputation" occurs rarely in the New Testament. In Mark 6:14 Herod refers to the reputation of Jesus. In Luke 6:22 Christ refers this use of *ὄνομα* to the disciples. In Phil. 2:6 it again refers to Christ. And in Rev. 3:1 *ὄνομα* refers to the bad reputation of the church in Sardis.

ὄνομα is closely linked to personality and character in the New Testament. This is carried to the point where in three cases *ὄνομα* by itself means "people" or "persons."⁷⁹ Therefore, the writers in the New Testament show a hebraistic character⁸⁰ in placing great importance on choosing and changing names.⁸¹ In John's gospel we find the characteristic phrase *πιστεύειν εἰς τὸ ὄνομα αὐτοῦ* in 1:12, 2:23, 3:18. When these are compared with the *εἰς αὐτόν* of 3:16 and 6:40, it becomes clear that *ὄνομα* refers to the very person of Jesus. Christ's entire personality and work are summed up in the term *ὄνομα* in this context.

It is not surprising, then, to find that *ὄνομα* is used

⁷⁸The parents of John the Baptist--Luke 1:5; the mother of Jesus and her betrothed husband--Luke 1:27; and many more, John 1:6, 18:10; Acts 28:7; Revelation 9:11.

⁷⁹Acts 1:15; Revelation 3:4, 11:13.

⁸⁰Vincent Taylor, The Gospel According to St. Mark (London: Macmillan and Co., Ltd., 1952), p. 231.

⁸¹For example: John the Baptist, Luke 1:13, 31, 63; Simon becomes Peter, Mark 3:16; James and John become Boanerges, Mark 3:17; and Saul becomes Paul, Acts 13:9.

quite frequently in the Old Testament sense of the revealed nature and character of God. In the Magnificat (Lk. 1:49) we read, "and holy is His name." "*Ovona* is the object of worship (Heb. 13:15), of fear (Rev. 11:18), and of love (Heb. 6:10). Through Jesus the name is glorified by God the Father (Jn. 12:28) and manifested (Jn. 17:6). In short, what was true of the name of God in the Old Testament is carried over and applied to Jesus in the New Testament.

The name becomes an effective power in the New Testament. It is employed in working miracles (Acts 3:16; 4:7,10) and in casting out demons (Luke 10:17; Acts 19:13). Rudolf Bultmann⁸² calls *Óvona* the "effective power in the congregation." He cites 1 Cor. 5:3-5 as an example. There the man who had committed incest is excommunicated in the name of the Lord. In Acts 1:24 the Lord is implored to indicate by lot the right man to replace Judas.

The name also is prominently used in connection with baptism. Bultmann and Ernest Best⁸³ agree that it is probable that at baptism the name of Jesus was spoken over the person being baptized (compare James 2:7). Moreover the candidate probably made a similar confession of the name at that time (Rom. 10:9; 1 Cor. 12:3; Acts 22:16). By this naming of the name, the candidate was marked and sealed as

⁸²Rudolf Bultmann, The Theology of the New Testament (New York: Charles Scribners' Sons, 1951), I, 127.

⁸³Ibid., p. 126, and Ernest Best, One Body in Christ (London: SPCK, 1955), p. 66.

the real property of Jesus Christ. This becomes a real act of possession. Furthermore, this sheds some light on such baptismal passages as Acts 2:38, 8:16, 10:48, 19:5, 1 Cor. 1:13,15. To be baptized in or into the name of Jesus Christ involves His obtaining possession of those baptized and protecting them, and with their becoming His dedicated servants.

CHAPTER II

THE USE OF THE TERM "Ὄνομα" IN MATTHEW

Apart from Prepositional Phrases

"Ὄνομα" appears in various forms eleven times in Matthew outside of prepositional phrases. It is used three times to introduce proper names. For example, ὀνόματι Σίμωνα in 27:32 means "by the name of Simon." In Matthew 10:2 the names of the Apostles are introduced, and in 27:57 Joseph [of Arimathea] is introduced by τοῦ ὀνόματος .

Chapter one of Matthew introduces two other names in a way which has special significance. In 1:21 and 1:25 Jesus is the name; and in 1:23 Emmanuel is named. The construction in each of these cases is the same. The verb καλέω is also used in each case. In both cases the name itself is interpreted as having soteriological significance. The name "Jesus" itself means "Yahweh delivers." Verse 21 contains the explanatory clause, "For He shall save His people from their sins." In 1:23 Emmanuel is interpreted to mean, "God is with us." This is the only way God's saving action could reach man. Man could never have attained to God on his own. God took the initiative to come down to man. God is always with His people in the form of His names, which are His personal actions toward them. This reflects the Hebrew concept of the name as encompassing the very essence of a thing as

well as its deeds and actions.¹ Emmanuel, God with us, is a recurring theme in Matthew in connection with the name. It is re-echoed in both 18:20 and 28:20. These passages will be discussed in the following sections.

God's name is His very essence, character, deeds, and actions as they are revealed to man. Therefore, the first petition of the Our Father in Matt. 6:9 directs itself to the sanctification of God's name. This formula, *ἁγιασθήτω τὸ ὄνομά σου*, has some Old Testament (Is. 29:23; Ezek. 36:23) and rabbinic background (Tanna de be Eliyyahu p. 53, 83, & 89).² Thus, in this connection Alan H. McNeile can state, "The intimacy of the 'Our Father' is balanced and supplemented by the reverent desire that His Name, that is, His Nature and Being, may be treated as holy."³

In 7:22 an important aspect of the name is emphasized and underscored. Here we see the power and efficacy residing in the name for those who use it. The construction, *τῷ ὀνόματι* plus a verb, occurs three times in this verse. The verbs are *προφητεύω*, *ἐκβάλλω*, and *ποιέω*. The dative

¹This was illustrated throughout the first chapter of this paper.

²For further examples see C. G. Montefiore and H. Loewe, A Rabbinic Anthology (New York: The World Publishing Co., 1960), pp. 45 and 65. Also Herman L. Strack and Paul Billerbeck, Kommentar zum neuen Testament (Third edition; Munich: C. H. Beck'sche Verlagsbuchhandlung, 1961), I, 408f. Hereafter referred to as Str-B.

³Alan Hugh McNeile, The Gospel According to Matthew (London: Macmillan and Co., Ltd., 1957), p. 78.

construction, $\tau\tilde{\omega}\ \sigma\tilde{\omega}\ \acute{\omicron}\nu\acute{\omicron}\mu\alpha\tau\iota$, is instrumental.⁴ Here the name is being used as a magical formula by those who are unworthy of the Kingdom. Of them Jesus says, "I never knew you, depart from me" (7:23). Still the name has been effective. There is no hint here of any personal relationship of faith between these exorcists and the name of Christ.⁵

Finally, $\acute{\omicron}\nu\omicron\mu\alpha$ also occurs in 12:21. This verse and the three verses preceding it are based on the LXX version of Isaiah 42:1-4. There are quite a few variations between this text in Matthew and in the LXX. In the verse with which we are concerned (v. 21), Matthew omits an $\acute{\epsilon}\pi\iota'$ after the $\kappa\alpha\iota'$ where the LXX includes it. This verse reads in Matthew: $\kappa\alpha\iota\ \tau\tilde{\omega}\ \acute{\omicron}\nu\acute{\omicron}\mu\alpha\tau\iota\ \alpha\tilde{\alpha}\tau\omicron\upsilon\ \acute{\epsilon}\theta\eta\gamma\ \acute{\epsilon}\lambda\pi\iota\omicron\upsilon\sigma\iota\nu$. According to Kurt Aland,⁶ B. Weiss and a few other scholars have inserted an $\acute{\epsilon}\pi\iota'$ in the belief that the omission of $\acute{\epsilon}\pi\iota'$ was an oversight on the part of the author or editor. This insertion would then bring the phrase into agreement with the LXX. However, in view of the fact that there is no textual evidence for an $\acute{\epsilon}\pi\iota'$ here, and also that the author of these verses has shown considerable freedom in his use of the LXX throughout this section, it is likely that the omission of this $\acute{\epsilon}\pi\iota'$ is

⁴Ibid., p. 97.

⁵It is important to point out here that there are no prepositions used with this construction. There is no parallel in the other synoptics.

⁶Kurt Aland, Synopsis Quattuor Evangeliorum (Stuttgart: Württembergische Bibelanstalt, 1964), p. 160.

consciously done. It is possible, too, that Matthew is following a text of the LXX unavailable to us. Another suggested solution has been made by Friedrich Blass.⁷ In view of the fact that Codex Bezae has an $\acute{\epsilon}\nu$ after the $\kappa\alpha\acute{\iota}$ in 12:21, Blass suggests that $\kappa\alpha\acute{\iota}$ may be a corruption of $\kappa\acute{\alpha}\nu$ which could be a contraction of $\kappa\alpha\acute{\iota} \acute{\epsilon}\nu$. Again, this solution appears doubtful because of the LXX reading of $\acute{\epsilon}\pi\acute{\iota}$. It seems that if any preposition would be used at all it would be $\acute{\epsilon}\pi\acute{\iota}$, since Matthew does not hesitate to use $\acute{\epsilon}\pi\acute{\iota}$ plus $\acute{\omicron}\nu\omicron\mu\alpha$ elsewhere (18:5 and 24:5). Finally, we note that Matthew is not at all prone to the use of $\acute{\epsilon}\nu$ plus $\acute{\omicron}\nu\omicron\mu\alpha$. The two occurrences of it are both direct quotes from Psalm 118:26 (Matt. 21:9 and 23:39). Therefore, the text of D is hardly the reading to be preferred, and Blass' suggestion cannot stand.

But despite the textual disagreement in 12:21, the meaning seems to be clear. $\epsilon\lambda\pi\acute{\iota}\zeta\omega$ with the dative is classical Greek and is found nowhere else in biblical Greek.⁸ To hope in His name is to place one's hope on everything that that name stands for and consists in. The name stands for Jesus' very person, words, and actions. It refers to

⁷Friedrich Blass, Grammar of New Testament Greek, translated by Henry St. John Thackeray (Second revised and enlarged edition; London: Macmillan and Co., 1911), p. 19.

⁸Alan H. McNeile, p. 173. Perhaps this is why there is a tendency among some to insert a preposition. H. G. Liddell and Robert Scott, A Greek-English Lexicon (Ninth edition; Oxford: Clarendon Press, 1958), lists Matthew 12:21 under $\epsilon\lambda\pi\acute{\iota}\zeta\omega$ c. dative.

Jesus as He has revealed Himself to men. In this name all nations place their hope.

Within Prepositional Phrases

Background and General Use of Prepositions in Matthew

The concerns discussed in the paragraphs immediately preceding have led us to the point of the use of *ὄνομα* within prepositional phrases. In fact, the dative construction in Matthew 12:21 is virtually a prepositional phrase, only without a preposition.

In Matthew *ὄνομα* occurs with five different prepositions-- *εἰς*, *ἐν*, *ἐπὶ*, *διὰ*, and *ἐνεκεν*. This study will be limited to the first three.⁹

Εἰς has a wide variety of meanings and shades of meaning, but its basic and governing direction is that of "indicating motion into a thing or into its immediate vicinity."¹⁰

⁹It is not profitable in this study to discuss *διὰ* and *ἐνεκεν*. *Διὰ* plus *ὄνομα* occurs twice in Matthew (10:22 and 24:9). Each of these constructions, as well as its accompanying sentence, is identical except for the addition of *τῶν ἐθνῶν* in 24:9. The sentence reads; *καὶ ἔσθε θὲ μισούμενοι ὑπὸ πάντων (τῶν ἐθνῶν) διὰ τὸ ὄνομα μου*. The construction is *διὰ* plus the accusative and is causal. It gives the reason for being hated. *Ἐνεκεν* occurs just once with *ὄνομα* in Matthew at 19:29. Here it is called an improper preposition with the genitive by Bauer-Arndt-Gingrich. However, its meaning here is identical with that of the above *διὰ* construction. Neither of these prepositions causes any difficulty in translation.

¹⁰W. F. Arndt and F. W. Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: The University of Chicago Press, 1957), p. 227.

Εἰς is a preposition that takes the accusative case. It occurs approximately 202 times in Matthew. However, in only five of these is *εἰς* used with *ὄνομα*.

Ἐν takes the dative case. It is a preposition that is so many-sided in meaning and so often ambiguous that it is virtually impossible to capsulize its meaning. It can have local, temporal, and instrumental significance. Normally, it would not be expected to be used of motion toward. It appears generally to be static. It occurs in its wide variety of meanings some 241 times in Matthew. However, it occurs with *ὄνομα* only twice in Matthew (21:9, 23:39), both of which are the same quotation from Psalm 118:26 of the LXX.

Ἐπὶ is also a common preposition. It is governed by three cases, genitive, dative, and accusative. Our concern here is with *ἐπὶ* plus the dative because *ἐπὶ* is used with *ὄνομα* in Matthew only with the dative. *Ἐπὶ* plus the dative occurs only eighteen times in Matthew. In only two of these occurrences is its object *ὄνομα*. *Ἐπὶ* plus the dative is used in a local sense to answer the questions "where" or "whither." It is used figuratively to express power or authority over something, an action of addition to something, or the basis of some action or state of being. It may be used of purpose, of manner, and of time.

Before we turn our attention to the use of these prepositions with *ὄνομα*, another question must be considered. This question concerns whether the prepositions, *εἰς* and *ἐν*,

can be said to be used interchangeably in Matthew. Or does Matthew keep them distinct?

Archibald T. Robertson¹¹ shows that etymologically εἰς derives from εἰν. Εἰς appears to be a variant of εἰν, which was originally written εἰνς, possibly on the analogy of εἰκ = εἶς (εἰκς). Then, when the ν was dropped, εἰνς became either εἰς or εἰς. For a time there are two prepositions. These show up in the New Testament as εἰν and εἰς. But εἰς begins to encroach upon the usages of εἰν. The two begin to be used interchangeably, even in the New Testament, until, finally, εἰς prevails. In modern Greek εἰν plus the dative, the dative and instrumental uses have been completely replaced by τοῦ with the accusative.¹² With this development in mind, it is easy to see that the New Testament would exhibit more cases of εἰς replacing εἰν than of εἰν replacing εἰς.

Robertson¹³ points out that usually one of two extreme positions is taken with regard to εἰς and εἰν in the New Testament. One is that they have blended entirely due to the fact that they are alleged to be hebraisms. The other insists that they are kept completely distinct. But, according to Robertson, neither is right. As a rule these prepositions are distinct, but frequently εἰς encroaches upon εἰν. Nigel Turner adds:

¹¹Archibald T. Robertson, A Grammar of the Greek New Testament (Nashville, Tennessee: Broadman Press, 1934), p. 591.

¹²Ibid., p. 453.

¹³Ibid., p. 559.

In the Koine all the prepositions become increasingly elastic and their sense has to be determined more often by the context, than was earlier the case. This is notably so with *εἰς*, *ἐν*, and *ἐκ*. Such elasticity makes it dangerous to press doctrinal distinctions as though our authors were writing classical Greek.¹⁴

The use of *εἰς* in place of *ἐν* is a common occurrence.¹⁵

Various examples can be cited. Albrecht Oepke¹⁶ states that the exchange of *εἰς* and *ἐν* is no hebraism, but is indeed homeric (Iliad 13, 628 and 19, 121), classical (Herodotus VI, 1), and hellenistic (Acts of Thomas 18). Ludwig Radermacher¹⁷ makes mention of the fact that Diodorus, the historian, used *εἰς* where one might expect *ἐν* (Diodorus 3, 44). The interchange of *εἰς* and *ἐν* in late Greek is well illustrated by a letter from Alexandria of A.D. 22, where the writer states: ἐπὶ τῷ γεγονέναι ἐν Ἀλεξανδρίᾳ . . . ἕναθον παρὰ τινων ἀλλείων εἰς Ἀλεξανδρίαν (Oxyrhynchus Papyri II 294).¹⁸ In the New Testament we find that Matthew 24:18 has ὁ ἐν τῷ ἀγρῷ where the parallel

¹⁴Nigel Turner, A Grammar of New Testament Greek, Syntax (Edinburgh: T. & T. Clark, 1963), III, 261.

¹⁵Ibid., p. 255.

¹⁶Albrecht Oepke, "εἰς," Theologisches Wörterbuch zum Neuen Testament, edited by G. Kittel (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 431.

¹⁷Ludwig Radermacher, Neutestamentliche Grammatik (Zweite, Erweiterte Auflage; Tübingen: Verlag von J. C. B. Mohr, 1925), p. 14.

¹⁸James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (Fourth edition; London: Hodder & Stoughton, Ltd., 1957), p. 186.

in Mark 13:16 has *ὁ εἰς τὸν ἄγρόν* . We can point to *συνζημένοι εἰς τὸ ἐμὸν ὄνομα* of Matthew 18:20 and *ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ συναχθέντων ὑμῶν* of 1 Corinthians 5:4 as an apparent interchange of *εἰς* and *ἐν* . The various baptismal passages give some evidence of the interchange of *εἰς* and *ἐν* .¹⁹

However, J. C. Lambert²⁰ disagrees and says that the fact that *εἰς* and *ἐν* are interchangeable in late Greek is far from deciding whether these prepositions are used indifferently in the case of New Testament baptism. There is a reluctance among grammarians to allow this principle of interchangeability of *εἰς* and *ἐν* to apply across the board in the New Testament. Radermacher²¹ holds that Matthew, the Epistles, and the Apocalypse generally differentiate correctly between the prepositions. Nigel Turner sums up the views of most grammarians²² when he says, "In Matthew, the Epistles, and Revelation we can always presume that *εἰς* has its full sense even where one might suspect that it stood for *ἐν* ." ²³

¹⁹Compare 1 Cor. 1:13; Acts 8:16; 19:5 with Acts 2:38; 10:48.

²⁰J. C. Lambert, "Name," A Dictionary of Christ and the Gospels (New York: Charles Scribner's Sons, 1908), p. 218.

²¹Radermacher, p. 145.

²²Friedrich Blass and A. Debrunner, A Greek Grammar of the New Testament, translated and revised from the ninth and tenth German editions by R. Funk (Chicago: University of Chicago Press, 1961), p. 111. Also Robertson, p. 592.

²³Turner, p. 255.

As we move on, then, into a study of the use of *ὄνομα* within prepositional phrases in Matthew, we must keep in mind that Matthew generally makes a distinction in his use of *εἰς* and *ἐν*. We must then be led from this assumption by the context to the meaning of the given prepositional phrase. Furthermore, the background material on the meaning of *ὄνομα*, which is presented in chapter I, must occupy a prominent place in our thinking as we consider the meaning of *ὄνομα* in prepositional phrases.

Εἰς τὸ ὄνομα

We shall consider, first of all, those prepositional phrases in Matthew which include *εἰς* plus *ὄνομα*. Even though this formula occurs in Matthew more frequently than do the other two formulae which we are studying,²⁴ yet throughout the New Testament *εἰς* plus *ὄνομα* occurs the fewest number of times of the three. We find that *εἰς* plus *ὄνομα* occurs fourteen times in the New Testament, of which five are in Matthew.²⁵ Neither Mark nor Luke make use of *εἰς* plus *ὄνομα* in any way.

There appears to be some uncertainty as to the controlling

²⁴ *Ἐν(τῷ) ὀνόματι* and *ἐπὶ τῷ ὀνόματι*.

²⁵ On the other hand, *ἐν(τῷ) ὀνόματι* occurs forty-two times in the New Testament, only two of which are in Matthew, and *ἐπὶ τῷ ὀνόματι* occurs thirteen times as a prepositional phrase and seven more times as part of the verb *ἐπικαλεῖω*. Of this total of twenty in the New Testament only two occur in Matthew, both of which compose a prepositional phrase.

background for the phrase *εἰς τὸ ὄνομα*. Does it find its source in the Greek world or does its ancestry lie in the Hebrew thought world? If it has a semitic background, it would come from *לְפָנֵי* or *לְמַעַן*. *Εἰς τὸ ὄνομα* then would mean "with respect to, for the benefit of, for the sake of."²⁶ Joachim Jeremias²⁷ states that *εἰς τὸ ὄνομα* is typically Jewish baptismal terminology, and that it is a rendering of *לְפָנֵי*. In a later part of this paper examples will be given to show how *לְפָנֵי* was used in the rabbinic writings to show the intention of a particular rite. Hans Bietenhard agrees with those who claim a rabbinic background for *εἰς τὸ ὄνομα* when he states:

Käme die Formel aus dem hellenistischen Giroverkehr, müsste sie sich stark von ihrem ursprünglichen Vorstellungsgelalt gelöst haben; an dessen Stelle wäre der einfache Begriff der Zueignung getreten. Damit stehen wir aber wieder bei dem Sinn der Formel, wie er sich aus dem rabbinischen Sprachgebrauch ergibt.²⁸

It must be added that there is no evidence that would link the *לְפָנֵי* of the Hebrew Old Testament to *εἰς τὸ ὄνομα* of Matthew by means of the LXX.²⁹ Likewise a check of the

²⁶George R. Beasley-Murray, Baptism in the New Testament (London: Macmillan and Co., 1962), p. 100.

²⁷Joachim Jeremias, Infant Baptism in the First Four Centuries, translated by D. Cairns (London: SCM Press Ltd., 1960), p. 29.

²⁸Hans Bietenhard, "*ὄνομα*," Theologisches Wörterbuch zum neuen Testament, founded by G. Kittel and edited by G. Friedrich (Stuttgart: Verlag von W. Kohlhammer, 1954), V, 275.

²⁹*לְפָנֵי* is translated by *εἰς* plus *ὄνομα* in 1 Chron. 22:5; Neh. 6:13; Is. 55:13; 1 Maccabees 13:29; 2 Maccabees 8:4; and

apocryphal, pseudepigraphal, and Qumran literature revealed no apparent connection between $\Pi\psi?$ and $\epsilon\acute{\iota}\varsigma\ \tau\acute{o}\ \delta\acute{\upsilon}\nu\omicron\mu\alpha$ as it is used in Matthew. Therefore, as far as this author can determine, the only available semitic connection between $\Pi\psi?$ and $\epsilon\acute{\iota}\varsigma\ \tau\acute{o}\ \delta\acute{\upsilon}\nu\omicron\mu\alpha$ is through the rabbinic theology. The difficulty with this solution is that most rabbinic materials post-date the New Testament writings. Often it is difficult, if not impossible, to tell which influenced which.

The other camp would posit a Greek background for $\epsilon\acute{\iota}\varsigma\ \tau\acute{o}\ \delta\acute{\upsilon}\nu\omicron\mu\alpha$. This formula is used often in the papyri. It appears to be a technical term used in commercial transactions. It would mean "to the account of."³⁰ Gustav A. Deissmann has supposedly proven this formula to be part of the Greek vernacular and not a hebraism. Deissmann presents as evidence Ostrakon #56 from Thebes (second century A.D.). In it $\epsilon\acute{\iota}\varsigma\ \delta\acute{\upsilon}\nu\omicron\mu\alpha$ appears as a legal formula that is current in the hellinistic world. This ostrakon is an order to an official of a state granary to transfer wheat to another person's account ($\delta\iota\alpha\sigma\tau\epsilon\iota\lambda\omicron\nu\ \epsilon\acute{\iota}\varsigma\ \delta\acute{\upsilon}\nu\omicron$).³¹ Deissmann

³ Maccabees 2:9. In none of these cases does it have the meaning of $\epsilon\acute{\iota}\varsigma\ \tau\acute{o}\ \delta\acute{\upsilon}\nu\omicron\mu\alpha$ in Matthew. Normally, $\Pi\psi?$ comes into the LXX in the form of a plain dative. Once it is translated $\epsilon\nu\ \delta\acute{\upsilon}\nu\omicron\mu\alpha\tau\iota$ (Jos. 9:9), and three times with $\delta\iota\alpha\ \tau\acute{o}\ \delta\acute{\upsilon}\nu\omicron\mu\alpha$ (Is. 60:9; Ezek. 36:22; 39:13).

³⁰ Albrecht Oepke, " $\beta\acute{\alpha}\pi\tau\omega, \beta\alpha\pi\tau\acute{\iota}\zeta\omega$," Theological Dictionary of the New Testament, founded by G. Kittel, translated and edited by Geoffrey W. Bromiley (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1964), I, 539.

³¹ Gustav A. Deissmann, Light from the Ancient East (New York: George H. Doran Co., 1927), p. 121. -- $\delta\acute{\upsilon}\nu\omicron\mu\alpha$ is abbreviated to $\delta\acute{\upsilon}\nu\omicron$ because the formula is so common.

gives another example of the *εἰς τὸ ὄνομα* formula from the inscription of Mylasa (79 B.C.).³² Here purchases of various items are made *εἰς τὸ τοῦ θεοῦ* [Zeus] *ὄνομα*. This means to buy something so that it belongs to Zeus. Wilhelm Heitmüller³³ also belongs to this camp. Under Greek influence *εἰς τὸ ὄνομα* would mean, "dedication to (someone) with the use of the name."³⁴

One cannot help but be struck by the thought, though, that even the papyri may have been subject to semitic influence.³⁵ It must be remembered that in the New Testament semitic minds first put down the *εἰς τὸ ὄνομα* concept. So it is probably semitic in background. But actually the two views of the background of *εἰς τὸ ὄνομα* seem to result in the same conclusion. Their fundamental likeness is striking. Though *εἰς τὸ ὄνομα* is probably semitic in background, the commercial and legal overtones of the Greek do not contradict the semitic background but simply give a fuller meaning. Therefore, the *εἰς τὸ ὄνομα* concept is very elastic. Its semitic foundation gives it the breadth to encompass also the Greek. Therefore *εἰς τὸ ὄνομα* can signify being dedicated

³²Gustav A. Deissmann, Bible Studies (Edinburgh: T. & T. Clark, 1909), pp. 146-147.

³³Wilhelm Heitmüller, Im Namen Jesu (Goettingen: Vandenhoeck & Ruprecht, 1903), pp. 100ff.

³⁴Beasley-Murray, p. 100.

³⁵Joseph Crehan, Early Christian Baptism and the Creed (London: Burns, Oates & Washbourne Ltd., 1950), pp. 21-22.

to the service of someone, admitted into fellowship and communion with someone, inscribed with the name of that person who is named, and made that person's possession.³⁶

With this background in mind we move on to the texts in which εἰς plus ὄνομα occur in Matthew.

Matthew 28:19

Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη
βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ
τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος...

This text has been a very controversial one. Scholars have questioned whether or not Jesus Himself originally spoke these words and whether or not they are authentic to Matthew.³⁷ These questions are very important to the theology of Matthew. If this text is a word of Jesus then Matthew is using a formulation of Jesus. However, if it is not a word of Jesus then this passage becomes a commentary of Matthew about Jesus. A full treatment of this problem here would lead us too far afield.³⁸ We are interested in the meaning of this passage

³⁶H. B. Swete expresses these thoughts in "St. Matthew 28:16-20," Expositor (October 1902), p. 252.

³⁷The virtual unanimous textual evidence in favor of this text makes it impossible to question its genuineness. The question whether this text is a word of Jesus is ultimately impossible to answer. One's decision will rest primarily on his presuppositions about the relationship of the Gospels to Jesus Himself.

³⁸For a treatment of this problem consult Rudolf Bultmann, The Theology of the New Testament (New York: Charles Scribner's Sons, 1951), I, 127. Grehan, pp. 24, 72-76. Willoughby C.

insofar as the prepositional phrase, εἰς τὸ ὄνομα, has any bearing upon it. Now, the primary purpose of this passage is not to establish a baptismal formula, nor is it an institution of baptism in the sense of the exact words to be used. If it were, we are surprised that the Epistles and Acts do not use these words at all. Accordingly, the purpose of this passage may be to indicate the particular aim and meaning of the act of baptism.³⁹

The key to εἰς τὸ ὄνομα in Matthew 28:19 is found in the rabbinic writings. Εἰς τὸ ὄνομα is a rendering of the מִשְׁמֵחַ concept of the rabbis. This can be amply illustrated from three examples given by Strack-Billerbeck.⁴⁰

The first of these constitutes directions concerning slaves (Jebamoth 45b). When heathen slaves became part of a Jewish household, they were compelled to receive a baptism

מִשְׁמֵחַ מִשְׁמֵחַ, in the name of slavery, that is to become slaves. Similarly, when they were being set free, they were to be immersed מִשְׁמֵחַ מִשְׁמֵחַ in the name of freedom. George R. Beasley-Murray concludes from this that "baptism thus sets a man in that relationship which one has

Allen, A Critical and Exegetical Commentary on the Gospel According to St. Matthew (Edinburgh: T. & T. Clark, 1912), pp. 306-308. And Alfred Plummer, An Exegetical Commentary on the Gospel According to St. Matthew (London: Elliot Stock, 1909), pp. 431-432.

³⁹Heinrich August Wilhelm Meyer, Critical and Exegetical Hand-Book to the Gospel of Matthew, translated by P. Christie (Sixth edition; New York: Funk & Wagnalls, 1884, p. 529.

⁴⁰Str-B, I, 1054f.

in view in the performance of it."⁴¹ On this analogy, then, baptism in the name of the Trinity sets the person baptized into a definite relationship to God. The Father, Son, and Holy Spirit become to the baptized what their name signifies.

The second example concerns an offering that is slaughtered in the name of six things, $\Pi^{\prime} \gamma \text{ } \overline{\text{ז}} \text{ } \overline{\text{ז}} \text{ } \overline{\text{ז}} \text{ } \overline{\text{ז}} \text{ } \overline{\text{ז}} \text{ } \overline{\text{ז}}$: that is, in the name of the offering, the offerer, God, altar fires, a sweet savour, and good pleasure (before God) (Zebachim 4, 6). Here again $\overline{\text{ז}}$ defines the purpose in view which varies in the context. The offering is made with respect to its intention. Thus, baptism in the name of the Father, Son, and Holy Spirit takes place for the sake of God, in order to make the baptized over to God.

The third example concerns circumcision (Tosephta Aboda Zara 3, 12P). A regulation is given that an Israelite can circumcise the Samaritan, but a Samaritan must not circumcise an Israelite because the Samaritans circumcise in the name of Mount Gerizim, $\overline{\text{ז}} \text{ } \overline{\text{ז}} \text{ } \overline{\text{ז}} \text{ } \overline{\text{ז}} \text{ } \overline{\text{ז}} \text{ } \overline{\text{ז}}$, that is, with the obligation of venerating the God of the Samaritans, who was worshipped on that Mount. Thus, baptism establishes a relationship between the triune God and the baptized. Just as the name Gerizim represented the specific point in the distinctive creed and confession of the Samaritans, so baptism into the name of the triune God passes the believer into that new life in which he accepts the triune name as the sum of

⁴¹Beasley-Murray, p. 91.

his creed and confession.

Thus, *εἰς τὸ ὄνομα* is taken in a final sense.⁴²

This formula gives the intention and purpose of the cultic action. Karl Barth summarizes the meaning of Matthew 28:19 as follows:

Taufen auf einen Namen heisst im damaligen Judentum: jemanden einem Reinigungsbad unterziehen mit der Intention, dass diese Handlung das Dokument bilde für etwas, was ist und werden soll, z.B. einen heidnischen Sklaven beim Eintritt in ein jüdisches Haus zur Dokumentierung seines Sklavenstandes oder beim Austritt zur Dokumentierung seiner Befreiung. Taufen auf den Namen des Vaters, des Sohnes und des Heiligen Geistes heisst: Jemanden dem Reinigungsbad unterziehen, durch das ihm und anderen dokumentiert wird, dass er zu diesem Gott gehört, dass also Vater, Sohn und Heiliger Geist auch für ihn das sind, was dieser Gottesname in sich schliesst, und dass er diese Zugehörigkeit seinerseits zu bejahen und zu bestätigen hat.⁴³

Now, it must be remembered also that the preposition used here is *εἰς*. This helps to underscore the relationship idea of baptism. In baptism one moves into a "sacramental relationship with the person of Jesus as the Son of Man," as Rudolf Bultmann puts it.⁴⁴ Bultmann goes on to say that baptism into the name makes a person the property of the name that is spoken over him. It puts him under the protection of that name. Nigel Turner⁴⁵ also stresses that the

⁴²Bietenhard, V, 267.

⁴³Karl Barth, Auslegung von Matthäus 28, 16-20 (Basel: Baseler Missionsbuchhandlung G. m. b. H., 1945), pp. 18-19.

⁴⁴Bultmann, I, 40.

⁴⁵Turner, p. 255.

εἰς τὸ ὄνομα concept emphasizes that a relationship is the goal of baptism.

It is a happy coincidence that the hellenistic use of *εἰς τὸ ὄνομα* does not detract from the rabbinic meaning of *מִשְׁמֵחַ*, but enriches it. Hence, it enriches our understanding of the *εἰς τὸ ὄνομα* concept in Matthew 28:19.

Alan H. McNeile cites an example where soldiers are said to *ὀμνῦναι εἰς τὸ ὄνομα Διὸς ὑψίστου*: they swore themselves into the possession of the god.⁴⁶ Further examples have been given which show that items bought in the name of someone became the property and possession of that person.⁴⁷ So in baptism this accent may not be overlooked. Believers do become the possession and property of God in a special sense through baptism. It is the *εἰς τὸ ὄνομα* which underscores this fact.

Finally, what must not be forgotten is the fact that in the *εἰς τὸ ὄνομα* concept we are dealing with the concept *ὄνομα* as we have developed it in Chapter I. So here in Matthew 28:19 *ὄνομα* is seen as the essential nature and being of God. It is the sum of all of God's actions and deeds as He reveals Himself to man. And it is the effective power of God among men to perform His will to bring people into a relationship with Him in baptism. In summary we may say with Willoughby C. Allen, "The person baptized

⁴⁶McNeile, p. 436.

⁴⁷Supra, p. 44-45.

became 'into the name of Christ,' that is, became his disciple, that is, entered into a state of allegiance to Him and of fellowship with Him."⁴⁸

Matthew 18:20

Ὅτι γὰρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

Many of the things said of εἰς τὸ ὄνομα in Matthew 28:19 apply to this passage also. There is a direct relationship between the two.

Matthew 18:20 has a rabbinic background. William D. Davies calls this passage "a Christified bit of rabbinism."⁴⁹ Davies' support for this comes primarily from two verses of rabbinic writing.

Pirke Aboth 3:2 recorded in the name of R. Hananiah ben Teradion, the father-in-law of R. Meir: But if two sit together and the words of the Law (are spoken) between them, the divine presence rests between them. . . . In Aboth 3:3, R. Simeon ben Yohai says: If three have eaten at one table and have spoken over it words of the Law, it is as if they had eaten from the table of God (Ezek. 41:22).⁵⁰

George F. Moore cites another link of rabbinic material to Matthew 18:20. "Every assembling of yourselves together, which is for God's sake (*לְפָנֵי ה'*), will in the end stand; one that is not for God's sake (*לְפָנֵי ה'*) will not stand in the

⁴⁸Allen, p. 306.

⁴⁹William D. Davies, The Setting of the Sermon on the Mount (Cambridge: The University Press, 1964), p. 224.

⁵⁰Ibid.

end (Aboth 4:11)."⁵¹ This kind of thought appears to be quite common in rabbinic theology. The Torah was the guarantee of the presence of Yahweh among His people. And, as we saw earlier in this paper,⁵² the name of God was God's actual presence, especially for the Deuteronomist.

Julius Schniewind, after citing the example from Pirke Aboth 3:2, as given above, states:

Unser Wort weicht bezeichnend von diesem Spruch ab. Es sind nicht die Worte der Thora, sondern es ist der Name Jesu, der die zwei oder drei sammelt. Und unser Wort sagt dass die zwei oder drei versammelt sind "auf Jesu Namen hin," d.h. mit Rücksicht auf ihn, d.h. im Gedenken an ihn, 1 Kor. 11:24f.;, 2 Tim. 2:8. Wo man nur Jesu gedenkt, seine Worte und Taten erzählt, da ist er in der Mitte der seinen.⁵³

Thus, the name of Jesus is the foundation of the unity of those who assemble and the aim and direction of their work. There is no hint here of a magical use of the name of Jesus, but service, worship, and prayer are undertaken for His sake and inspired by faith in His Person.

It is important at this point to recall what we said earlier with regard to being baptized into a relationship of fellowship with God. For only those who have been received into Christ through baptism can now gather in His name.

⁵¹George Foot Moore, Judaism in the First Centuries of the Christian Era (Cambridge: Harvard University Press, 1946), II, 98.

⁵²Supra, pp. 10-18 and 21-29.

⁵³Julius Schniewind, Das Evangelium nach Matthäus (Goettingen: Vandenhoeck & Ruprecht, 1950), p. 201.

Theodore Robinson⁵⁴ injects another interesting aspect into the gathering in the name. He says that for the rabbis to say anything in the name of another was to quote him. Therefore, when the Christians would come together in Jesus' name and pray in His name, they felt that those prayers were given them by the Spirit of God (Rom. 8:26). They were not speaking their own words in their assembly. They were gathered in Jesus' name. They were simply quoting Jesus. To gather in Jesus' name, then, would be to gather at Jesus' command, with His sanction, in the assurance of His presence, and using and repeating and quoting His words. But above all to gather in the name of Jesus is to testify that one has been baptized into Christ. It shows that the gathering bears some relationship to Jesus. Yes, the assembly is one with Christ. And their assembly in His name identifies them as such.

Matthew 10:41-42.

ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν
 προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς
 ὄνομα δικαίου μισθὸν δικαίου λήμψεται. καὶ
 ὅς ἐάν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον
 ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἂμην λέγω
 ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

In these verses εἰς ὄνομα occurs three times in

⁵⁴Theodore H. Robinson, The Gospel of Matthew, Moffatt Series (New York: Harper & Brothers Publishers, 1927), p. 155.

identical constructions. *Εἰς ὄνομα* is followed by three different words all in the genitive case, *προφῆτου*, *δικαίου*, and *μαθητοῦ*. Using the first one as an example, the sentences read as follows: He who receives a prophet *εἰς ὄνομα προφῆτου* shall receive a prophet's reward. The usage of *εἰς ὄνομα* is identical in all three of these cases.

We must look again at *עִי* as the foundation for *εἰς ὄνομα* here. Although *εἰς ὄνομα* can be used in a final sense to explain intention or purpose, it can also have a causal sense. In a causal sense *עִי* would mean "with regard to what something is," or "for the sake of," or "because of."⁵⁵

Adolf Schlatter⁵⁶ lists several examples of this causal use of *עִי* in rabbinic writings. One of them is in Sifre Deut. 306, which reads: *עִי עֲשֵׂה דְּבָרֵי חֻץ לָךְ*. This can be transcribed into Greek as follows: *ἐποιήσας λόγους νόμου εἰς ὄνομα αὐτῶν* --You performed the words of the Law for their own sake. There is something similar in Berakhoth 17. 1 which states, as McNeile points out,⁵⁷ that everyone who occupies himself with the Law for its own sake (*עִי עֲשֵׂה*) will be greatly profited. George F. Moore points to another example of this usage from Aboth 2:2 and

⁵⁵Str-B., I, 591 and Schniewind, p. 137.

⁵⁶Adolf Schlatter, Der Evangelist Matthäus (Stuttgart: Calwer Verlag, 1948), p. 352.

⁵⁷McNeile, p. 149.

4:11.⁵⁸ Here the point is made that those who work with the community should do so for God's sake.⁵⁹ The point of these examples is that the Law should be kept and God should be served from an unmixed religious motivation. The Law should be kept because it is the Law, and God should be obeyed simply because He is God.

Now, *ὅνομα* fits into this line of thinking very well, if we simply remember that *ὅνομα* implies and stands for the very essence and nature of that to which it refers. Therefore, to receive a prophet *εἰς ὄνομα* a prophet, or to receive a righteous man *εἰς ὄνομα* a righteous man, is to receive him with no ulterior motive, but simply for his own sake and because of what he is. Likewise to give a cup of cold water to one of the little ones, only *εἰς ὄνομα* a disciple, is to recognize that the little one is a disciple. The *ὄνομα* in each case implies the very being of the person to which it refers. The message of a prophet or righteous man is accepted simply because he is a prophet or righteous man--it is accepted simply because of what he is. Likewise a deed of love and concern, even for one of the little ones, is done simply because of what that little one is, a disciple. And a disciple is called and made a disciple, not because of his own cleverness and ingenuity, but because our Lord calls him by grace in love.

⁵⁸ Moore, II, 98.

⁵⁹ *יְהוָה יְהוָה* --Here *יְהוָה יְהוָה* is a circumlocution for Yahweh.

Ἐν τῷ ὀνόματι

Matthew 21:9 and 23:39

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου

It appears that Matthew does not have a propensity for the use of ἐν(τῷ)ὀνόματι. Matthew seems to prefer εἰς τὸ ὄνομα,⁶⁰ or no preposition at all.⁶¹ There are approximately forty uses of ἐν τῷ ὀνόματι throughout the New Testament. Only two of these are in Matthew. Really, they amount to just one occurrence, since both are the exact same quotation from Psalm 118:26. The passage comes from Jesus' triumphal entry into Jerusalem and reads:

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

(Matthew 21:9). These same words are then repeated at the conclusion of the woes against the scribes and pharisees and the prediction of the end of Jerusalem (Matthew 23:39). Therefore, we find that Matthew uses ἐν(τῷ) ὀνόματι only in a quotation from the LXX. He never uses this phrase on his own. It is almost as if Matthew avoids the use of ἐν(τῷ)ὀνόματι. It is interesting to note, too, that this phrase has been found nowhere outside of biblical Greek.

But we are interested in the meaning of ὄνομα within this prepositional phrase. We cannot escape the fact that

⁶⁰ Compare Mark 9:41, εἰς ὄνομα with Matthew 10:42, εἰς ὄνομα.

⁶¹ Compare Matthew 7:22, τῷ σῷ ὀνόματι with Mark 9:38 and (16:17), ἐν τῷ ὀνόματί σου(μου).

ὄνομα carries its full significance in these passages. *ὄνομα* is the essential nature of the *κύριος*. It is the bearer of His power and the sum of all of His deeds and actions.

Now, the question remains whether the *ἐν* has an instrumental or a local sense. Does Jesus make His entry by means of the power of the *κύριος* (Yahweh in the Old Testament), or does He enter in the sphere of all that *ὄνομα* designates? To make the *ἐν* instrumental would not violate the syntax here, but it tends to be weak theologically. The whole point of the entry of Jesus into Jerusalem is to show Him to be the Messiah-King of Israel who follows in the Davidic line. And this prepositional phrase identifies Jesus even further as in possession of everything that the name *κύριος* itself signifies. The actions and deeds of Jesus, especially in overcoming demons, have shown that Jesus has come possessing the power and authority of God. Here Jesus is God's representative. The name, person, and works of God are inseparably bound to the name, person, and works of Jesus Christ.

Ἐπὶ τῷ ὀνόματι

Matthew 18:5

*καὶ ὅς ἐάν τις δεῖξται ἐν παιδίῳ τοιοῦτο
ἐπὶ τῷ ὀνόματί μου, ἐμὲ δεῖχεται.*

Matthew 24:5

Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου...

Of the approximate twenty occurrences of this phrase in the New Testament, Matthew contains only two, one at 18:5 and the other at 24:5. These two passages are both paralleled in the other two synoptics. Even though there are slight variations among the parallels, the basics are identical. In Matthew 18:5 and its parallels (Mark 9:37 and Luke 9:48) the verb used with ἐπὶ τῷ ὀνόματι is always δέξεται . And in Matthew 24:5 and its parallels (Mark 13:6 and Luke 21:8) the verb used is always ἐλεύσονται .

There are two basic positions concerning the interpretation of ἐπὶ τῷ ὀνόματι . The one, taken up by Heitmüller,⁶² views ἐπὶ τῷ ὀνόματι as meaning "in connection with," or "by the use of," that is, invoking, naming, calling out or calling upon the name. McNeile also allows this possibility when he states that ἐπὶ τῷ ὀνόματί μου may mean, with an invocation of My name, that is, invoking the blessing and co-operation of Jesus in performing the act.⁶³ Now, this hypothesis can be worked out to fit all of the occurrences of ἐπὶ τῷ ὀνόματι in the New Testament, though some work out better than others. But in Luke 24:47, where we read: καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν , one cannot help but get the impression that there is more to preaching repentance in His name than merely naming the name "Jesus," or invoking His help,

⁶²Heitmüller, p. 13ff.

⁶³McNeile, p. 261.

blessing, and co-operation. One has the same feeling when considering the reception of one of the little ones *ἐπὶ τῷ ὀνόματί μου* (Matthew 18:5 and parallels).

Therefore, we must turn to a second possibility for interpreting *ἐπὶ τῷ ὀνόματι* which might supplement its meaning by broadening and enriching it. Alfred Plummer has defined *ἐπὶ τῷ ὀνόματί μου* to mean "on the basis of My name."⁶⁴ McNeile also mentions this possibility, and states that the meaning "on the ground [basis] of My name" seems to be equivalent to *εἰς ὄνομα* of Matthew 10:41.⁶⁵ We recall that there *ἐπὶ* in a causal sense formed the background for that phrase. If this is true, then we would be permitted to use *ἐπὶ τῷ ὀνόματί μου* in the sense of "um meinetwillen" as Strack-Billerbeck does,⁶⁶ and in the sense of "because it bears My name," or "because it belongs to me," as William F. Arndt shows in his comments on Luke 9:48.⁶⁷ "On the basis of My name" means, then, on the basis of everything that the name of Christ is and represents. And here again we must recall the theologically pregnant concept, *ὄνομα*. It is a broad enough concept to encompass Christ's being, nature, actions,

⁶⁴Plummer, p. 330.

⁶⁵McNeile, p. 261.

⁶⁶Str-B., I, 591.

⁶⁷William F. Arndt, The Gospel According to St. Luke (St. Louis: Concordia Publishing House, 1956), p. 269.

and deeds. All of this can be summed up to represent Christ's revelation of Himself to man.

Now, when we turn to Matthew 18:5 and read: "He who receives one such child ἐπὶ τῷ ὀνόματί μου, receives me," it is clear that we are speaking of reception on the basis of Christ's messianic character and role. Believers are not merely naming the name "Jesus," nor invoking Him for blessing (though these are not excluded), but they are receiving even a little one on the basis of what Christ is and has accomplished for that little one and for them in His messianic role. We are speaking here of motivation for action, and everything included in Christ's name is that motivation.

Matthew 24:5 seems to lean more toward the idea of naming the name "Jesus." However, it certainly is not speaking of false Christs calling upon God for help and blessing. Plummer would fit this passage into the same category as Matthew 18:5. He says: "False prophets shall come claiming to be the Messiah not that they would call themselves 'Jesus.'"⁶⁸ The coming of the false prophets is motivated by everything that the name stands for, yet it is a false motivation because they claim that name and its contents for themselves. Again, they come on the basis of Christ's name and what it stands for, not simply calling themselves "Jesus Christ."

⁶⁸Plummer, p. 330.

CONCLUSIONS

This study has shown that *ὄνομα* is a term packed with theological meaning. *ὄνομα* was found to be very significant in the religious thought that preceded the Christian era. Furthermore, Matthew has adopted *ὄνομα* from his culture and has used it in describing God and Jesus as the Christ. Matthew uses *ὄνομα* in ways identical with those employed throughout the religious thought of mankind except in one important aspect. There does not appear in Matthew, nor in the rest of the New Testament, a superstitious, magical use of *ὄνομα*. Moreover, we have not found that Matthew attempts to carry on the practice of late Judaism (particularly of the rabbis) to conceal the name "Yahweh" by using various circumlocutions.

Although *ὄνομα* is used frequently of the names of people, it comes to stand for the very essence of individuals. The name of a person stands for whatever he is or does. The name also possesses power--power to act for or against people depending upon how it is employed. Knowledge of the name is important and necessary in order to obtain the use of the power residing in the particular name.

In Matthew 28:19 Jesus is portrayed as the glorified, messianic King. He has established His kingdom and His rule among men by the unbelievable way of suffering, death, and resurrection. This is no earthly manner of establishing dominion, but it was the Father's way. Here Jesus is portrayed

as the Christ having full power and authority. And in this context of messianic glory, power, and authority it is not surprising to find the *εἰς τὸ ὅνομα* concept used.

Matthew employs *ὅνομα* with its fullest significance. When *ὅνομα* is used within a prepositional phrase in Matthew, it most frequently refers to Jesus Christ.⁶⁹ In these cases our Lord's very being, including His messianic character and role, is summed up.

ὅνομα is a powerful and pregnant term. It is helpful to understand its broad significance. However, a study of this kind must always be accompanied with a warning. To delve into the background and use of a single concept can be informative, but that does not always tell the whole story. Concepts like *ὅνομα* always occur in context. Their meaning must finally be sought there in the context. The immediate context and the whole book must be the final court of appeal for any biblical study.

There is one final note that deserves mention as a result of this study of *ὅνομα* in Matthew. Of all the materials that were investigated in connection with this study, the rabbinic writings proved to be the most fruitful. This conclusion should be obvious from a look at the evidence that is cited throughout this paper. This observation prompts two questions for further study. What is Matthew's

⁶⁹Five times plus once to the Trinity. The only three cases that do not are in Matthew 10:41-42 where a prophet, a righteous man, and a disciple are mentioned.

relationship to the rabbis? And what characteristics of language predominate that would point to a particular cultural background for this gospel?

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